

Winnipeg strike

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AN ADDRESS

ON THE SUBJECT OF

THE WINNIPEG STRIKE

MAY - JUNE, 1919

Delivered by a Member of
The Citizens' Committee of One Thousand
to a Deputation of Citizens from
Moose Jaw, Sask.



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*With especial reference to the enunciation therein contained
upon the principles of
"COLLECTIVE BARGAINING."*

NOTE—This address was made by a member of the Citizens' Committee of One Thousand to members of a deputation from Moose Jaw, Sask., who were conducting an inquiry into the causes of a strike which had been declared in Moose Jaw, in sympathy with the strike at Winnipeg. The address was delivered Saturday, May 31st, 1919, the Winnipeg strike having then extended two weeks and two days.

I consider it, gentlemen, a privilege to have an opportunity of speaking to you on the problems that have been facing us in the City of Winnipeg, and first, let me tell you how I have anything to do with this Executive Committee.

Two weeks ago today, I left the City of Minneapolis. I had gone south for my health; I had not been well. I left there when we saw something in the papers about trouble in Winnipeg. I did not know why we did not see more, but I know now. I was told when I was coming up that my trunks were not on the train. I met an old lady on the train, who was coming up to Winnipeg, an old lady about seventy years of age. She was coming up here on a visit to her relatives, and all her possessions were in her trunks, and she told me she could not check her trunks out of Chicago. I arrived in Winnipeg, and found on going down to my office that Monday morning there was no elevator operating in a high nine-storey building—my office is on the ninth floor. There were no street cars running. I found there had been for a couple of days no milk delivered at my house, and I have a little grandson who lives on milk. I found they had not had bread for a couple of days. I found a number of stores closed (big stores like Ashdown's shut right up), and I found every restaurant closed, except those that had that sign, "PERMITTED BY AUTHORITY OF THE STRIKE COMMITTEE," with the stamp of the Trades and Labor Council. I found the picture shows all closed. There was no water supply that would go above the ground floor, except in buildings that have an auxiliary pump to pump it up. I found our police going around the streets (according to the *Labor News*) "By the Order of the Strike Committee." If the Strike Committee had not told them to stay on duty they would not be there. I found our fire-halls manned by citizens such as I am and such as you are—a volunteer fire brigade—and I found men and women from all parts of the city feeding this fire brigade, and taking them back and forth for duty, and I said to myself, "What have I done? What have these citizens done?" I have lived in the City of Winnipeg thirty-two years—came here as a boy. I never was a capitalist, nor the son of a capitalist. I had to work every day from the day I came to the City of Winnipeg to make my daily bread, and I have

to work today, and if I cannot work today, myself and my family will soon have to starve. I said to myself, "What is this about? What have I done and what has my little grandson done, and what have the people who want to get something to eat done, that they cannot get it here unless they get permission from the Strike Committee? There is something wrong."

"Why," the strike leaders said, "there are three men" (I read the *Labor News*, but I had not seen the first number of it)—they said, "There are three men" (and if you get the first numbers of the *Labor News* you will see it) "Barrett, Deacon and Warren, responsible for this—three men had a dispute with their employees." And because three firms or companies had a dispute with their employees, what has happened? The community had to be throttled. People, who had nothing to say to these firms, who are not interested in the firms, who had no way of making these firms do anything, no way of making these men open their shops, these people were to suffer by this state of affairs.

I then came and was put on this Executive Committee, when I found that the objects of it were such as appealed to me. This Committee of One Thousand (which, by the way, is many more than 1000 now), and this Executive Committee, a large number of whom we have here today, were not organized to fight labor. Now, gentlemen, let there be no misunderstanding. I have heard Russell speak; he has spoken in my presence. I have heard some of the others speak, and they have been denouncing the Citizens' Committee as a Committee of Capitalists. They are not. The Citizens' Committee was formed with one purpose only to start with, and that was to allow a man to go about the streets here freely, to see that there should be law and order, to insure that a man, if he wanted, might open up his place of business and sell goods to the community, not "WITH THE PERMISSION OF THE STRIKE COMMITTEE," but without the permission of the Strike Committee, and to endeavor that there should be no intimidation of business houses. When I came here there was not a delivery rig on the streets; you could not deliver a piece of anything to anywhere. The Citizens' Committee was organized for the purpose of preserving law and order, and to see that the citizens of Winnipeg, strikers or non-strikers, had the absolute

necessaries of life, as we understand them today. Fire protection, protection for life and property, police protection, water, milk and bread, and freedom to buy necessities if they wanted to do so. Mr. Andrews told you when the restaurants were permitted to be opened originally, the Strike Committee said to them, "You can only serve those that have cards from us." What is that? That, gentlemen, was just one way to punish the innocent because some other people are guilty, that is all. To my mind, it was just like when shots were fired in Belgium, in some town, from some upstairs window, by some Belgian who resented the Germans going through, they took and shot a lot of children and a lot of women, and gathered up a committee and put them to death. Now that is exactly in one way what was happening here. Punish the community for what? Because some people—I am going to assume it now—some people were not treating their employees right. (I am going to go into that question a little later, whether they were doing right or wrong.)

We did not begin by passing resolutions. Our attitude was subsequently expressed in certain resolutions that were passed. Here they are:

RESOLUTIONS

1. Resolved, that this Committee is opposed to the principle of sympathetic strikes by employees in Public Utilities, Departments of Public Service, and those which affect the distribution of milk and food.
2. That no employees who are members of unions having affiliation with any outside organization, which purport to exercise authority over the employees in relation to their actions towards their employers, should be employed or retained in the City Police Department, Fire Department, Water Works Department, City Light and Power Department, Government Telephones or Postal Service.
3. That this Committee, however, recognizes the right of any of such employees as so desire to form unions* or associations among themselves, and to bargain with their employers as to wages and working conditions through their committee, without any interference whatever by any outside body, which may affect their allegiance to their employers, and the position of trust which they occupy toward the Public, and also the right in the case of disagreement to appeal to a duly constituted Board of Authority.

The Fire Brigade had walked out. First of all we had to put men in there, and if you go around the fire-halls today you will find a body of men who are not paid, you will find men like myself and yourselves, and you will find men like my son, a boy fractured in an aeroplane fall in France (and God bless him for it, I say) one of the first to volunteer. And what are these men called? They call them "scabs," if you please, and "strike breakers," if you please. The men at the Labor Temple say we are a bunch of capitalists, and we are defending capital. We are

not. We are here to see that the people, the strikers, and everybody else get these things we are talking about.

That is the first thing we dealt with, not the resolutions. We got time a little later to pass these resolutions. We passed these resolutions, and that is what the Committee stands for; that is their creed. This is apart from the things I am dealing with, what the Citizens' Committee stands for.

We passed a resolution that there should be no sympathetic strikes in the public utilities. We are not saying that there should be no sympathetic strikes. We are not saying there should be no strikes. I am coming to that a little later, but we say there should be no sympathetic strikes in the Public Utilities; and the second thing we said was that the people engaged in public utilities, whether postal service, telephone service, water works department, fire department, or police department, should not have a divided allegiance, that they should not belong to any other organization which could control their actions in regard to the duty that they owed to the public, in regard to the duty that they owed to their employers, Dominion, Civil or Provincial. We also added this, that we believed in the right of those same employees to form unions if they wanted to do it, and to bargain collectively, and that they were to have the right to appeal to any proper authority, to any constituted authority that there was, so that they could get their rights and get proper wages and proper conditions. Now that is our creed, that is the creed of this Committee, and that is what we are standing for.

We have something else in view, and that is that this Committee would have failed utterly in doing what it should do if it did not help in some way, at some time, to remove what we know is the soil from which this agitation could spring forth, because there is an underlying element there which enables the agitator to get in.

Now to go back a little. We want to discuss a little more what we found. We found that the city water pressure was kept at thirty pounds. By whom? By the Strike Committee. The Strike Committee permitted the Waterworks employees to stay there provided they kept the pressure not higher than thirty pounds. It takes forty-five pounds of pressure to raise the water as high as the second storey, and it takes seventy-five pounds of pressure to enable the Fire Brigade to operate the direct Pressure Plant, and these men would have had it at not more than thirty pounds, and if you had a fire you had no pressure. A Committee from here went down to the City Council and demanded that the City authorities give the water to the people of this City. What did this restricted water mean? Poor people living in apartment blocks all over this City could not flush their toilets, they could not get water to drink, except by going down to the basement and carrying up water, they could not wash their clothing, all because the Strike Committee so decreed. We went down and said to the City authorities, "We demand from you that you give all citizens alike, striker or non-striker—everybody—the water

that is necessary for life in this City." And who opposed it? The City authorities said, "Yes, that is one of the things everybody ought to have," and a resolution was passed that the water pressure be increased to normal. The resolution was opposed by certain Labor men, notably Alderman Robinson, Secretary of the Trades and Labor Council, Alderman Queen and Alderman Heaps; and out walked all employees of the Waterworks Department who were seeing to the distribution of water. Who called them out? They were in there by permission of the Strike Committee, and they went out by authority and instructions of the Strike Committee, and so we have today reputable engineers, men whose time is worth the money you pay to high-class engineers, attending (as volunteers) to our waterworks department in the City of Winnipeg, and today seeing that water is distributed throughout the City. Now these Strike Leaders say, "Oh, no, we are not here to interfere in that way, to order out employees; we are here to show that we are going to have collective bargaining."

Well, assume that they are right in what they wanted (viz., to have certain employers recognize collective bargaining), is the method right? That is what I start with, and we are here, gentlemen, and this organization is here to oppose the method, and to see that no community is going to be taken by the throat and throttled because of some dispute between individual employers and employees. Supposing the T. Eaton Company have next week a dispute with their employees, the same thing happens there. Everybody walks out on a general sympathetic strike, and we do not get fire protection, or water, or bread, or anything else, simply because that particular employer has a dispute with his employees. Now, is the community responsible for the individual striker? The community is not responsible for the extremist on either side, and there are extremists on both sides. There are extreme employers and there are extreme employees. Our community must go on and must be able to live, and the extreme employer ought to be punished and not the community as a whole.

Now you have heard about "permits" being granted by the Strike Committee. First, let me say that Ernest Robinson, Secretary of the Trades and Labor Council, on May 13th, issued to the press this statement:

"Every organization but one has voted overwhelmingly in favor of the general strike, and the biggest strike in the history of Winnipeg will take place as above stated (Thursday, May 15th, at 11 a.m.). No exceptions are anticipated in this strike. All public utilities will be tied up in order to enforce the principle of collective bargaining."

Every public utility was to be tied up, that is what they intended. They failed in that. They did not tie up the public utilities because of the action of this representative body of citizens, and because there is a big amount of public sentiment behind it and even among many of the strikers themselves.

Now as to the milk situation. They had not been going very long when there was a report from the Food Committee of the Strike Committee. This report appeared in the first Strike Bulletin of the *Labor News*, and what did they say? "Reports were coming in fast of children on the verge of death for the want of milk." Now that is not the *Winnipeg Citizen* that published that, nor the daily papers, gentlemen. That is taken from this *Labor News*. Russell is going around to all these meetings in the park saying:

"Don't take any of your information from the daily papers. They are all telling lies. Take what the *Labor News* tells you." (The Strike Bulletins of the *Labor News* are published by the Winnipeg Trades and Labor Council by authority of the Strike Committee). This, then, was the report of the Food Committee as published in the *Labor News*. Now that was the method that they were adopting, and that is the result they were getting. Dealing still with milk, we were speaking of permits. Here is a permit to Mr. Carruthers. (Mr. Carruthers is the manager of the Crescent Creamery Company):

"Mr. Cruthers: Dear Sir—Would be pleased to have you give a sufficient supply of special milk to bearer for a sick wife." (Sealed) Winnipeg Trades and Labor Council.
(Signed) H. G. Veitch, Food Com."

They have got a food committee down there and this man had a sick wife who needed milk and he could not get it. The Crescent Creamery Company had been ordered not to sell and their employees were out, and this man went down to the Labor Temple, and after a good deal of difficulty got into the Food Committee, and on the permission of the Food Committee was enabled to buy milk for a sick wife. By the way, she has since died. I do not know how it affects you, gentlemen, but it makes my blood boil, that, in the name of labor, and for the sake of labor, people, whom we all respect, things of that kind could be done in this City. And if they are going to be done in Moose Jaw and other cities of this Dominion, we might as well know it and might as well know where we stand. Besides these big cards, "PERMITTED BY AUTHORITY OF THE STRIKE COMMITTEE," there were little cards that could be carried, "Permitted by authority of the Strike Committee," also in use in the City of Winnipeg.

Now what about our Hospital? We have got a big General Hospital in the City of Winnipeg, and on the 14th of May last, the day before the strike came on, the Hospital authorities were down interviewing the City Health Committee, about some matters in connection with the hospital, and while they were there the letter was delivered at the hospital stating that all their employees, who were union men, were going out on strike the next morning at eleven o'clock. The hospital could not run without them. You could not have an operation in the hospital today, and you could not have the patients fed or looked after, and the Medical Superintendent telephoned down to the

City Hall. Alderman Simpson, a labor man, (one of our sanest labor men) suggested that the hospital authorities write to the Strike Committee or go down and see them, and ask them to grant a "Special Dispensation" in favor of the Winnipeg General Hospital, and they did it. Now these men will tell you there was no idea of taking over control of Government, or interfering with Government control, or no idea of issuing permits to people that they could get things done. What about this permit Mr. Andrews mentioned to you? He did not read it to you. A man wanted to put some eggs in Cold Storage. Well, you would think all he had to do was to take them to the Cold Storage and put them in there. No, sir, he could not do that, and he was sent over to the Strike Committee and he got this. (Listen to this):

"This entitles T. J. Foster to place in cold storage canned eggs. (Sealed) Winnipeg Trades and Labor Council with the initials G.G.S."

Do you, gentlemen, stand for that sort of thing? Do you think that is right? That is why we are here. That is why we organized, and it is all very well for the *Labor News* to come along and say: "We never had any intention of taking control at all; we are out for a demonstration in favor of collective bargaining." Get the first Strike Bulletin of the *Labor News*, and see what it says in it. Hear these paragraphs:

From "*Western Labor News*," *Special Strike Edition No. 1*

Saturday, May 17th, 1919.

WHY SOME INDUSTRIES ARE RUNNING

"Theatres and Picture Shows are running under strike permit, so that the worker can keep off the streets. Milk and Bread concerns are running under permits to feed the people. Hospitals are given permits so that the sick may not suffer. Water is kept at low pressure rather than cut off so that the workers shall be able to get it. Light is supplied for the same reason. The police were ordered to stay on the job so that there should be no excuse for martial law. So it is with all industries that work under permit of the Strike Committee. They are supplying the prime necessities of life to the workers so that the fight may be carried on until it is won."

"All these concerns are organized fully, and could be stopped at a minute's notice, but for the present the Strike Committee believes that it is better to let them run; hence its order for them to stay on the job under permit."

PERMITS FOR RIGS

"It is reported that certain rigs are delivering ice, bread, etc., without the printed card authorized by the Strike Committee. Some of these carry written notices. We warn all such drivers that this is contrary to the order of the Strike Committee. Certified permits will be supplied on request by the Food Committee."

EXTRACT FROM "THE FOOD COMMITTEE AND ITS WORK"

"We also decided to instruct the necessary number of men to remain at work in the Water Department to supply water for domestic purposes. Same not to exceed thirty pounds pressure. This, we estimated, would be sufficient to supply all one-storey dwellings."

Ivens, as you all know, is a socialist, and in using that term I do not mean the man who has mild socialistic views. I am speaking of what is known as the out and out socialist of the ultra type. Ivens is reported to have said at a meeting held on the second day of the strike, "Winnipeg is now governed by a Soviet," and also, "the storm is about to break, and this time the lightning will strike upward and not downward."

A Delegate: Any possibility of getting a copy of Strike Bulletin No. 1?

Mr. Pitblado: I do not know.

A Delegate: I would like to have one of them.

Mr. Pitblado: I am of the opinion it is going to be very hard for you to get them now. I will tell you they do not want these out now. They did not get a Soviet Government though, and they are not going to have a Soviet Government here in Winnipeg.

A Member: We have scoured the town for No. 1 and also the *Western Labor News* of April 25th. I do not think you can buy them.

A Delegate: Do you suppose we can get them?

Mr. Pitblado: Ask for them from the Strike Committee.

This same paper—Strike Bulletin No. 1—also said: (Do not think I am putting a construction on what it said. I am simply quoting it as it appeared.) "How does the idea of using the new Parliament Buildings for a Labor Temple strike you?" In this same connection it is stated that Ivens said at a meeting: "The seat of authority has been transferred from the City Hall to the Labor Temple."

The same Strike Bulletin No. 1 reports Robinson to have said in Victoria Park at a meeting of the strikers: "This solidarity of the workers augured well for success in this Strike and in the bigger struggle that is yet to come for the control of all the resources of the country."

It was distinctly stated at the City Council before members of this Committee and before the City Council, by Russell, a member of the Strike Committee: "We have ordered the police to stay on the job." We, the Strike Committee, have ordered the police to stay on the job! In this Strike Bulletin No. 1 of the Strike Committee was this statement: "The water workers are out, and are prepared to shut off all water supply if this becomes necessary." Now those statements are in that paper with a great many more which I am not going to read to you.

Just here, let me tell you what happened in Brandon. There is an Insane Asylum there. It is the Insane Asylum of this Province, and the Strike Committee pulled out the workers

at Brandon, and by pulling out the Power Plant employees, the Insane Asylum was without lights and without water. There were one thousand patients in it, and the Provincial Government had to send men up to try and do something. They got some kind of traction engine and pumped tanks full of water, and they fussed along in that way to get a water supply.

Now if you can see any justification for that method, then I say you are different from what I think you are, whether you are a labor man or not. I am not a labor man in the sense that I do not belong to a labor union, but there is no attitude of antagonism on the part of this Committee to labor men or labor unions, or to the investigation of or assistance in getting rid of the causes that underlie the unrest in labor circles, but we are out here today (the Citizens' Committee was formed for that), to get rid of the particular method that is employed here now, and we believe the method aims to show that by force, by the united force of all working men, they can go out and get exactly what they want at any time or anywhere. Now, we say that, in brief, is punishing the innocent instead of the guilty, and that a wrong is being done to innocent people all over, and we are here to stop it.

Now I want to take up something else that Mr. Andrews discussed, THE ONE BIG UNION. I am not going to take up the resolutions which were passed at the Calgary Convention. I read the report of the Convention as it appeared in *The Tribune*, and *The Tribune* report is exactly the same as the *Labor News* report, because they used the same type and issued 10,000 of them to the *Labor News*. That is the history of that. But I want to tell you that the whole underlying principle of the ONE BIG UNION Convention at Calgary was: No more attempts to go to Legislatures to right things. No more Legislative Committees to appeal to Governments. No more attempts to elect labor representatives to Parliament. "There is one way that we can get what we want, any time, anywhere, and that is by the ONE BIG UNION." Now what is that? It is just force applied to the rest of the community. It is ruling the country by force. "Get what you want by force," and if you are strong enough and get enough men to come in and join you, you can get away with it. That is exactly what they did in Russia, and I am just coming to this point now, that there are men, there are agitators, right here in our Trades and Labor Council, in the labor ranks here, who are out and out Bolsheviks, out and out Socialists. The plan of a great many of the men behind the One Big Union today is to inaugurate the principle of Soviet Government. It has been pointed out that you cannot get a copy of the *Western Labor News* for April 25th, published by Winnipeg Trades and Labor Council. Why cannot you get it? Well, here is a copy of it. I do not know whether you ever saw this or not. There is a plan and opposite it is the key to it. Here is the Russian Soviet system from the *Western Labor News*. Don't take it from me, gentlemen; I will just read it to you. "The Russian

Soviet System was worked out from the blue print from which this reproduction was made. The *Western Labor News* has, it is believed, the only copy on the American Continent. It will pay you to vote for the O.B.U." (That is the ONE BIG UNION.) "And to boost the *Western Labor News*. Do it now, etc." Opposite this announcement is a half page plan of the Russian Soviet System. What does that mean? It means only the one thing. There is the clear innuendo that the Russian Soviet System is the one to support.

But if any doubt arises as to the meaning of this, read out of the same issue of the *Western Labor News* what J. R. Knight of Edmonton said at a meeting held on April 20th in this building.

"O.B.U. means workers' control. The One Big Union to him meant, not only a little more butter on your bread, but also it meant that if the Capitalists class cannot meet our demands then we would have to be ready to take control and manage. This necessitated a solid organization along with the necessary education in order that we would be able to cope with the situation that confronts us."

Then in the same issue is an article on the ONE BIG UNION, which I am not going to read to you. It is an argument that capitalism is the biggest Union in the World at the present time; that the thing to do is to get the workers out against it. And you have got the fight on, and labor must use its solidarity and bring pressure to bear in such a way as will result in justice and a square deal for the workers. On the same page is an advertisement:

A New Pamphlet

"THE BOLSHEVIKS AND THE SOVIETS"

By Arthur Rhys Williams

10c each; three for 25c; fourteen for \$1.00;
one hundred for \$6.00.

Remember you pay postage.

READY NOW

TAKE WARNING

We are printing 10,000 of these pamphlets and before they are off the press we have one order for 5,000 copies. Special price per thousand copies.

Now, Gentlemen, we had something else. A man came here yesterday, a laboring man, labored all his life and the father of three boys, laborers, who had gone to the front and are coming back here now. He had been attending these meetings at Victoria Park and elsewhere and he said, "I went down there yesterday and they were selling and I bought for ten cents this little pamphlet, 'Lessons of the Russian Revolution, by N. Lenin.' That is Lenin's work. The Bolsheviks took control in Russia and it was sold to him and

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bought by him and he brought his copy down here. He bought it where these meetings are being held and where these agitators are addressing them. Another pamphlet which is being sold by them (this was sold at 3.15 p.m. at the entrance to Victoria Park, where they hold their meetings) is styled "The Bolsheviks and the Soviets," that is this thing advertised in the *Labor News*. I do not care how you feel so far as the labor unrest and the laboring man, what wage he is getting, and all that, is concerned, but you are just as sound as I am on this that we are not going to have Bolshevik and Soviet Government in Canada. If we do, we had better move somewhere else. And I want to tell you, and I believe, that these men who are in control in the Labor Temple today are insinuating Soviet Government, urging Soviet Government, urging Bolshevism, teaching Bolshevism, just as much as they can do it, and they have a class of people they can easily do it with. Why? Go round the Labor Temple while meetings are being held and I want to tell you there are a tremendous lot of foreigners among them receiving and distributing this literature. These foreigners are easy people to hold out on strike, and form a ready soil for Socialistic and Bolshevik views. I am not saying that the real labor people are at the bottom of it. This man here at one of the meetings had a flag in his coat and a man said to him "You have no right to wear a flag. You were never in France." He replied: "I have got a right to wear the British Flag if I want to, my three sons have been overseas. It was a foreigner who told him this, and he said, 'If you don't look out, one or the other of us will be a spot on the pavement.'" Another man had a flag torn out of his coat at the Parliament Buildings. That is the position, a man cannot wear a flag to show he is loyal. The wearing of the flag is now an offence. We are wearing the flag, gentlemen, because we stand for law and order, constituted authority and nothing else. It is not a symbol of anything else but British loyalty. We were asked by General Ketchen of this City to fly our flags and wear our flags to show we were loyal citizens, and it was at the request of the Military we were doing it, and these foreigners are attempting to interfere with and intimidate men on our streets who presume to put a British Flag on their coat, which it may be they put on to welcome our soldiers that are coming back. The Strike Committee may not be to blame for that, but I want to tell you there is a class or element here easy to stir up to Bolshevism and Soviet Government and things of that kind.

I heard Russell say at the City Hall myself three things that are quite significant, when I was down there attending a meeting. He said "five individuals are responsible for this strike." Well, if five individuals are responsible for the strike, why not punish the five individuals and not punish a city of 200,000 and not punish your City of Moose Jaw, which is a long way off from us, and has nothing to do with this city, not punish the Cities of Toronto, Halifax and Vancouver, but that is what they say they are going to do, because

five individuals are responsible for this strike. Then Russell said a very significant thing. He said, "We are the public"—He is speaking for the strikers. The rest of us are nothing. The rest of us have no right to suggest anything at all. He said, "We are the public," and he went on to say this, which is just in line with what I say the strike is for (it is not for the principle of collective bargaining or anything of that kind.) He said, "This is the finest display of working class solidarity ever shown in this country." Now that is what the strike is called for, to make the finest display of working class solidarity that was ever shown in this country. If they could show to the labor people, not the good labor people, but to the class you have got in Moose Jaw, similar to the class we have here that they could tie up Winnipeg, and that in twenty-four hours all industries and utilities were in their hands, that nobody could buy anything without their permission, then, when they go back to Calgary on the 4th of June (when they are going to have another convention in respect of the One Big Union) they can say, "Look what we did in Winnipeg. You can do it in your place. Vote for the One Big Union." That is exactly to my mind what this whole strike was for.

I am coming now to the question of Collective Bargaining. Mr. Andrews said, and I agree with him, that that is not the issue we have here. We are not, the Citizens' Committee are not, in a position to define collective bargaining. We were formed for the purposes I told you of. We never organized for the purpose of siding with the employer, and we have not got on this Committee the employers who are blamed for this conflagration starting. We cannot define collective bargaining. Can you labor men define it?

A DELEGATE: Excuse me, are none of these iron masters on your Committee?

ANSWER: None of them, Sir, and we take no sides with them. I have assumed for the sake of argument on this affair that they are absolutely wrong in the stand they take, but even if they are wrong in the stand they take, we say there is no justification for the methods adopted here; and so far as I am concerned I refuse to have anything to do with saying whether the original employers were right or wrong. But I also say this, that there are other people who are in a better position to define what Collective Bargaining is than any member of this Committee. We, as a Committee, are not here to define Collective Bargaining, and we are not going to define Collective Bargaining. That is matter which you labor men know all about, and we say that never was an issue. It was an excuse. They had to have some excuse for starting this strike. They say the principle of Collective Bargaining has been challenged, that is what the *Labor News* howls, and you hear it down there at that Labor Temple all the time. Challenged by whom? Challenged by the community? Never! Never! There is not a man on this Committee who won't stand up and tell you that he is in favor of Collective Bargaining as he understands it. He might not understand it the same as I understand it.

He might not understand the same as you understand it. Challenged by the Citizens' Committee? Never! Challenged by whom? They say challenged by three men. That is all; and because three men challenged it, they are going to have a sympathetic strike from coast to coast. Well if that is British justice, Gentlemen, I fail to see what British justice is. Go after those challengers. Put them out of business. Never let them open their plants. Never let them have men to go to work for them if you want to do it. They own their plants privately. The community does not own them and to say that, because three men challenge the principle of Collective Bargaining, the community at large and Canada at large is going to be thrown into chaos (because that is what it means) is an absolutely and improper argument. "Collective Bargaining" is not the reason for the strike but the excuse for it.

Now I am going to go along to something else. I am prepared to tell you my view of Collective Bargaining. I may be wrong. I am not doing it as a member of the Committee. I have my own views on Collective Bargaining. They may be right or they may be wrong. They may not be what industrial people want. But my idea of Collective Bargaining is that it arose by reason of the fact that individual employers were taking advantage of individual employees. The employer will say to you "I will give you so much an hour, and you so much an hour and you, each, can take it or leave it." And there came a time when labor could not get fair play, and so there had to be the right of the men employed to bargain collectively with their own employer for their wages and conditions. The employees came to recognize that in unity there was strength and the men could do collectively what they could not do individually. The individual had no chance in talking to the Boss. He cowed under the Boss; and so they bargained collectively. And then comes in course of time the "Labor Union," which strengthened the hands of these bargaining employees in any particular craft. I believe in Labor Unions, and I want to pay the highest tribute to what Labor Unions have done to uplift the cause of the working man in the progress of this world. Had it not been for Labor Unions the working men of today would still be suffering under grievances they should not be suffering under, and I believe I voice the views of this Committee when I say that. Under proper Collective Bargaining the men get together, appoint a committee to wait on the employer, and if an agreement is reached by the employees and the employer, the thing is done. The bargain is made. The employees collectively and the employer have agreed. That is collective bargaining, for the purpose of enabling workmen and employer to come together on an agreed basis. If they cannot agree, then, in many cases, officers of the Unions or of the International Order come in and sit down and talk it over with the employer, and if they cannot, through the strength of the Unions behind them, come to some agreement, they can go to a Conciliation Board or Arbitration Board, or a strike ensues.

I am conceding the right of the labor man to

strike, but it is the last weapon of the honest labor man. Every honest labor man recognizes the strike is the last resort and not the first resort. I believe it and you believe it. Let us come to the position in the City of Winnipeg. We have got here the Metal Trades Council. The Metal Trades Council is a new development in Unionism. It is the scheme of industrial bargaining instead of craft bargaining. The Metal Trades is an amalgamation of a number of Unions, I think there are nineteen, but I am not sure. There may be eight or twelve or fifteen. A man may come along to you and say I said there are nineteen in it. I do not say that. It makes no difference how many there are. The Metal Trades Council started its dispute about a year ago with these same employers. They adopted quite a different attitude, under the name of "Collective Bargaining," than has been heretofore followed between employees and employers; because the usual plan is that committees of employees meet the employer and bargain for their wages. About a year ago the Metal Trades Council sent to every Metal shop in this city a contract and said "we want that contract made." A contract with whom? A contract between the Metal Trades Council and the Employer! They were, you see, passing over this first step in Collective Bargaining, that, so far as I know, the Union men and the employer have always considered Collective Bargaining, that is that committees of the men and the employer meet together and bargain about their wages. They start now from the top down, and they say "here is the Metal Trades Council contract, and you have got to make this contract, not with your employees, but you have got to make it with the Metal Trades Council." I have here a copy of the contract which they submitted. A Commission was appointed by the Dominion Government to investigate the dispute. This Commission consisted of Chief Justice Mathers, Alderman-Fisher (Alderman Fisher is an old Union man and is favorable to Unions) and Mr. Tipping, President of the Winnipeg Trades and Labor Council. The Employers felt this was a Commission hostile to their interests, but they went up and stated their case. This contract had been submitted to the employers. They took the stand, "We do not know you, the Metal Trades Council; you are foreign to us; we will deal with our employees; we will deal with them collectively; we will bargain collectively with them." And in my judgment the time for the other body to step in, either the Union, or the Amalgamation, or any other agency, is after you cannot get a bargain between employer and employees. What we want to get, Gentlemen, in Canada today is better relations between every employer and his employees. If every employer can satisfy his employees then the difficulties so far as labor is concerned are done. You know that. I know that. But this was an outside organization which at that time had in its ranks a large number of foreigners (because that is what it was at that time. They had organized the men down in the Vulcan shops at a time when no other labor could be got in the shops and the statement was made before the Commission that 75% was alien labor). This organization

would not allow the men to negotiate with their employers but insisted that the employers should make its contract with this outside organization. There are two things in the contract the employers would not stand for. The first was a closed shop. There are arguments *pro* and *con* for both closed shops and open shops. It is claimed better results can be obtained if you have a closed shop, but, Gentlemen, I do not think the strongest Union man I know of, forbids the right of a man to get work and earn a living, even if he does not belong to a Union. A man does not have to belong to the Presbyterian Church, or the Roman Catholic Church, or anything else, to get a living, and there are men who honestly say that a man should have the right to sell his services and get a living, whether he belongs to a Union or not. They demanded a closed shop, but they demanded more than that, that business' representatives of the different crafts should have free access to the shops at all times, provided they did not interfere or cause men to neglect their work; and they demanded that mechanics should be hired through the representative of the organizations. That is, if those employers wanted to hire a man they had to go to the organization and say "I want a mechanic," and they sent him a mechanic. Now I have never heard yet, gentlemen, in any trade dispute I have been on (and I have been on many conciliation boards) I have never yet heard such a demand urged and required by any Trades Union organization. But they wanted *more* than that. I am not going into that, but there was a report made by this Commission, Mathers, Fisher and Tipping, and here it is—The Employers said:

"You cannot make us open our shops, and we are not going to open our shops on those conditions. We are not going to discriminate against Union or non-union men, and we claim the right to hire any man we want to if he is prepared to come and work for us and give us good service." That was one issue that was fought out.

These employers also challenge the statement that there was any trouble in their shops. They said "our men are satisfied. They are satisfied with wages and working conditions," and they produced evidence to show that, and they said to the members of the Commission, "You gentlemen of the Commission, come down to our shops and find out for yourselves if they are not satisfied." They also said "the agitation is from the top down, and not from the bottom up." What happened? While the Commission was sitting, Russell and the others representing the Metal Trades Council refused to let the Commission go down to see the shops.

A DELEGATE: Excuse me, what connection had Mr. Russell with the Metal Trades Union?

ANSWER: Mr. Russell was the business agent of the Metal Trades Council, and was representing them before this Commission; and before the Commission could make its report, and before they could go down to find out the real conditions, Russell and his associates pulled these men out on strike, and the Commission commented on that.

Mr. Tipping signed the unanimous report with the rest of the Commission, stating that these men were pulled out on strike while the Commission was sitting, and that they did not have an opportunity to go down and see the conditions in the shops. What further does the Commission say:

"The employers, with one exception, were willing to negotiate with Committees representing the different crafts in their employment, such Committee to be appointed and act entirely without interference from the Metal Trades Council, or from any other outside body.

"On the whole, we think the relations between individual employers and their men should be fairly satisfactory, and that, as a rule, the men are treated with kindness and consideration. The fact that some of them have retained the same men for periods ranging from five to thirty-five years can bear no other construction. The employers have frequently expressed their willingness to meet their employees, to meet their employees either through craft Committees, or individually, and to comply with any reasonable demands, either as to wages or working conditions. We can see no reason why they should not meet a joint Committee of their employees. We believe that a meeting of the several employers with such Committees, and a frank and free discussion and interchange of views might go so far as to satisfy the men, and to remove the desire to secure expression of their views through their union organization. Entertaining, as we do, these views, we recommend the employers to abandon their objection to meet the Committee."

Tipping, as I said, was President of the Trades and Labor Council. He recommended just what I have in mind as Collective Bargaining. That is, the men, by their Committees, meeting their employers, and then, if they cannot agree, something else being done. Now what happened to Mr. Tipping? You all know what happened to him. He was attacked by these agitators, Mr. Russell among the rest of them, and was deposed as President of the Trades and Labor Council, because they said he had turned down the cause of the Metal Trades. He said that he went on the Commission, not as a Labor representative, but as a Judge, not as an advocate, but to give his conscientious view of what he thought was right, and Mr. Tipping today has not a word to say in Labor circles. All honor to the man whose conscience governs his actions.

A DELEGATE: Do the employers in the Iron Foundries permit two different scales of wages among men doing the same class of work?

ANSWER: I could not tell you that. In that particular dispute I was dealing with the point of Collective Bargaining, and I really cannot tell you about their wages. They produced their wages sheets and showed they were paying good wages. What happened since then? These employers adopted that recommendation as to meeting Committees of their men in every one of the shops.

As I said before, the Commissioners made their report before the men went out on strike.

The Metal Trades Council tried then to get a sympathetic strike of all the trades in the city, but their efforts failed. The men went back to work, and Committees were formed in all the shops. Not long ago, before a Government Commission here, these employers presented a plan of joint councils between employees and employers, because they had come to the conclusion that they wanted to get in closer touch with the employees, and suggested arrangements by which they could have joint councils, and a Provincial Council, or Dominion Council, which would decide matters if they could not agree. What happened? This year, these employers started in the way of what they believed Collective Bargaining, by negotiation with their men through their Committees, and in one case had come to a bargain with them. It is printed. The employers did come to a bargain with the employees in their own shops as to wages and conditions; the men were satisfied, the Committees were satisfied in that shop, but the Metal Trades Council came in and said, "You cannot make that bargain," and they called the men out on strike. The attitude of the Metal Trades Council, gentlemen, in my judgment in interfering with the right of the employees in any shop to bargain with the employer in that shop, is not helping Collective Bargaining. It is interfering with Collective Bargaining. The Council is an amalgamation of different trades, and one thing, gentlemen, I want you to get is this. Get the constitution of the Metal Trades Council, and what will you find? (A number of you men are union men, and you know how you go to work about your Collective Bargaining.) None of the unions amalgamated with the Metal Trades Council, and none of the members of such unions could make a bargain, either as a union or as employees, with any employer, without the schedule being approved by the Metal Trades Council, or permission having been obtained from the Metal Trades Council. That is not Collective Bargaining as you understand it, or as I understand it. Supposing I employ moulders in my shop. Let me say I have all union men, and I agree on certain wages and conditions with my employees, or with the Moulders' Union, the Metal Trades Council comes along and says: "You cannot do it." One firm employs, say, mattress makers, and cannot make an agreement with their own mattress makers, or with the Union of Mattress Makers. The Metal Trades Council says: "You cannot do it, because all these schedules have got to be made at the same time, and receive our approval, and you cannot bargain with your employers without the Metal Trades Council's consent." I have a very shrewd idea that this is an illegal restraint of trade. The Metal Trades Council, in my judgment, is the first step towards the One Big Union idea of Collective Bargaining. That is, a number of trades are going to bargain with everybody collectively. If you have nineteen trades, you might as well have fifty trades. You might as well have a union of all the workers together, and this union of amalgamated workers says, "You have got to adopt this scale of wages for these men, and that scale

for those men, no matter whether the employees are satisfied or not, or whether their union is satisfied or not." In other words, the Metal Trades Council can override the unions. That is the objection to the Metal Trades Council. I voice the sentiments of well-known union men in that it is an attempt to introduce what is called "Industrial Bargaining," instead of "Craft Bargaining." We have never had it yet, and if labor men want it, it is very different to the Collective Bargaining as we have had it. That is what I have to say about Collective Bargaining, gentlemen, and the meaning that is put upon it here, and this fight today is being made on behalf of the Metal Trades Council, whose business agent, Russell, is a most astute man, and an out and out Socialist. I have heard him say this, and he put it in writing, before the Mathers' Commission: "The time has gone by," he said, "when the laboring man says 'I produce,' the laboring men of today say 'we produce.'" Russell put that in writing before the Mathers' Commission. What does that mean? He was answering arguments that the man who was most skilful was a better employee, was not as lazy as the other man, should get more wages than the less skilled, less efficient, and lazier man. He has got the argument that Socialists and Bolsheviks carry to extreme, "Everything is in common, and we get communal wages." That is the Russian system, the communal system. I am not saying that the rank and file of the laboring people of today believe that, but what is happening in Winnipeg today—(I do not know whether it is happening with you in Moose Jaw)—is that there are union men who will not go near the meetings in the Labor Temple, because they are not prepared to take a stand against what is put forward there. It takes a strong man to get up in a meeting and take a stand against a howling crowd. The good, honest union men of today are keeping quiet, or are staying away, and won't go to the meetings, and you can hardly blame them. I do not think any Labor leader in Winnipeg can get up and speak more ably than Russell and some of these other agitators. Of course, he wanders round, he begs the question, takes advantage of the unrest in the ranks of the working men, talks of Collective Bargaining in a general way, has much to say about this Citizens' Committee of capitalists down here, what they are trying to do, and "we might as well have this fight out first as last," and that sort of thing, because that is the stock argument of the professional agitator. But I want to tell you that the Labor question is in a most serious situation in Western Canada today, and I hope some Labor men will arise who will be able to stem the tide of agitation that is being helped forward by such men as Russell, Ivens, Johns and others of that type, and by the *Western Labor News*.

Now, as to strikes. There is no use suggesting to any Labor man that he cannot strike. Why? It is the last resort of the Labor man, this power to strike; but every good Labor man says it is his last resort, because he only does it when negotiations have failed, and I have yet to find an honest

Labor man that is in favor of a general sympathetic strike. A general sympathetic strike is a different thing from an ordinary strike. A strike may sometimes take place among trades allied to the original disputing trade. You have seen on railroads lots of times, where one organization went out, and another one won't come out, and they say, "that is your dispute, fight it out," but the attitude here and the attitude of the One Big Union is "Everybody strike at once, if any particular man is not getting along with his employer." That is the position we have challenged with this Committee here, in so far as public utilities and our public services are concerned.

I am afraid I have taken up too much time, but I have tried to explain to you just what this Committee stands for, and what I have said to you about Collective Bargaining is not necessarily the viewpoint of this Committee, it is my own. We have never taken any vote on Collective Bargaining. Nothing of that kind.

I want to tell you, with all fairness to the Metal Employers, that before this strike was called, they offered to Premier Norris to arbitrate the matters in dispute, but arbitration was refused by the Trades and Labor Council.

A DELEGATE: Right there, I might say, there is considerable feeling between the running trades and the others. Is there not?

ANSWER: We know why that is. I am not going to discuss that. You know it better than I do. Certainly I would expect there would be an opposition from the running trades. I am not going to say they are the aristocracy of the labor unions, although I have heard that expression used towards them. As I know them, they are the last Unions to go out on strike, and they take every possible way of solving their difficulties before they do go out on strike. Strike is the last resort with them. Their idea is to get together.

A DELEGATE: They are not in favor of sympathetic strikes.

ANSWER: They are not in favor of sympathetic strikes, I know that, while the Metal Trades people on the other hand are not only in favor of sympathetic strikes, but they want the sympathetic strike to be the principle that is to be adopted. I told you what Johns said, "No more craft strikes, but one big industrial strike, the One Big Union."

About the causes of unrest, I suppose there are many different views about the causes of unrest. One of them, and a very big one, is the high cost of living; the difficulty of the workingman to get along. The difficulty of everybody to get along, not merely the workingman, but a great many people that they do not call the workingman. I call them workingmen, men in offices. Men who have been getting a salary, and since this war started have been feeling the pinch of increased prices. Everybody, no matter what he is getting in the way of wages, or salary, or earning by reason of his brains or his hands (because I do not differentiate, gentlemen, between the men using their brains and men using their hands.)

A DELEGATE: Call them wage-earners.

ANSWER: I am a worker. I am a lawyer, and according to the system at present

we must have Courts, and we must have lawyers, otherwise there would be chaos. Maybe I am not employed as usefully as men who produce, but it is a necessary employment in the form of Government we have today, and to select certain men out and say "They are the public. They are the workers," and to leave other men out and say, "You are doing no useful occupation," I think is wholly beside the mark.

Outside of the high cost of living, there has been socialistic agitation. That is the thing I am coming to. As you know, gentlemen, certain men and certain classes are better off today than they were before the war. It is not true, gentlemen, that all the laboring men of Canada are worse off today than before the war. You know it and I know it. Take the case of the ordinary working man down in the North end of this city today. You go and get the statistics at the City Hall as to the needy cases that come before them. There has been work for everybody during the war and fair wages. But there has been agitation along lines of socialism. Men are told, "You should not be satisfied with what you are earning," though it may be a fair wage. A fair wage must mean a fair living and something over, because any fair wage that is given, gentlemen, must include something for the comforts of life to the man who is getting it, otherwise it is not a fair wage. But the agitators go to these people and say, "We will get you more than that. You should have a bigger part," and some of them go so far as to say there should be absolute equality with everybody else. These men here should not be wearing better clothes than you are wearing. This man should not be living in a better house than you are living in. So in addition to the question of the high cost of living there is the question of the professional agitators; most of them anti-war men. Men bitterly opposed to Canada taking any part in the war, and absolute Bolsheviks. These men aim at stirring up discontent. A lot of the men that are being pulled out today, are foreigners, who are better off now than in any country they have ever been in. Saving money in their stockings and all kinds of places. There was never in Canada so much money in the Banks on deposit from laboring men as there is at the present time. I am not saying by that there is nothing in the agitation as to the high cost of living. There is. And means must be taken to remedy it, but I do not believe that dealing with the high cost of living would in any way satisfy the agitators who are among these people, or the people who are under their influence. We have got to cope with these people, with the assistance of other laboring men, and if we cannot cope with them, we are going to have disturbances in Canada for a long time; and by the Government merely taking measures to reduce the cost of bacon or beef, or the cost of bread, that is not going to bring about industrial peace, so long as we have professional agitators making a living out of their practices, and go on agitating laboring people, many of whom are foreigners and have not the education necessary to enable them to resist the propaganda presented.

Definition of Collective Bargaining

A series of statements defining the real status of "Collective Bargaining," as it relates to the Winnipeg strike, were issued June 16th, 1919, and are reprinted as a matter of historical record. The statements were made by the Ironmasters engaged in the original dispute, the International Officers of the running trades and the officials of the great transcontinental railway corporations at Winnipeg. The record which was the basis of the subsequent settlement of the metal workers' dispute, is as follows:

METAL EMPLOYERS DEFINE THEIR POSITION

Winnipeg, June 16, 1919.

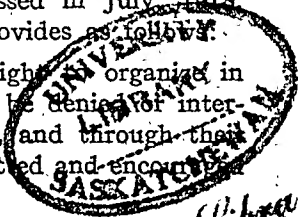
To the Citizens of Winnipeg:

The undersigned learn that certain railroad employees have taken part in the sympathetic strike, using as justification for their act the claim that the metal trades employers have failed to properly recognize and concede the principle of collective bargaining to metal trade employees.

We believe that there is, and has been, material misunderstanding in connection with our recognition of the principle of collective bargaining, and in an endeavor to once more place the position of the metal trades clearly before all interested, do make the following statement:

Privy Council Order No. 1743, passed in July, 1918, by the Dominion Cabinet, in part, provides as follows:

"2. That all employees have the right to organize in trade unions, and this right shall not be denied or interfered with in any manner whatsoever, and through their chosen representatives should be permitted and encouraged."



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to negotiate with employers concerning working conditions, rates of pay, or other grievances."

The above quoted portion of the Federal Government's defined policy on this question we believe should be accepted by those interested, and our desire has been to recognize and concede its applicability to the operation of our respective plants.

We have endeavored on several occasions to place concretely in writing our intent and desire relative to the question of collective bargaining, but evidently we have failed to clearly outline our views and desires in that connection, and we therefore, in the hope of clearing up entirely any misunderstanding on the part of our employees, and on the part of the general public, and the very much interested citizens of Winnipeg, we submit the following, as our declared policy on the question of collective bargaining:

1. Employees shall not be discriminated against by employers or other employees on account of membership or non-membership in any craft or organization.

2. The members of the various trade organizations employed in the undersigned metal trade shops shall have the right to present and negotiate schedules covering wages, hours and working conditions, with individual employers, or collectively with the employers of the metal trades.

3. The employees who are members of the various metal trade organizations in the contract shops (not including railway shops) shall have the right to elect representatives from among the employees of the firm or firms involved.

4. After agreements have been reached and schedules signed, as by the above mentioned method, grievances or differences that may arise shall be taken up as follows:

- (a) All complaints and grievances to be adjusted, if possible, by the superintendent in charge.

- (b) When adjustment cannot be made between the superintendent and the craft directly interested, the matter will be taken up with the company by the committee representing the craft involved, and they shall endeavor to reach a mutual understanding.

(c) In the event an understanding cannot be reached by the company and the representatives of the craft or crafts involved, the committee representing all of the trade unions employed by the firm or firms concerned, will meet, and try to bring about an adjustment of such differences or grievances.

5. In case of failure on the part of said representatives to effect a satisfactory settlement of any schedule, negotiations or grievances with the firm or firms concerned, the duly accredited international officers of the metal trade organizations shall be called upon to assist in effecting a settlement.

6. During the period of negotiations, conducted as outlined above, there shall be no lockout on the part of the employers, or strike on the part of the employees concerned:

(Signed) VULCAN IRON WORKS,
Per E. G. BARRETT.

(Signed) MANITOBA BRIDGE & IRON WORKS,
Per H. B. LYALL.

(Signed) DOMINION BRIDGE CO.,
Per H. W. WARREN.

SATISFACTORY, SAYS MINISTER OF LABOR

Winnipeg, June 16, 1919.

I have been handed a copy of the declaration of policy issued to the public by the Vulcan Iron Works, the Manitoba Bridge & Iron Works, and the Dominion Bridge Company, respecting the recognition of the principle of collective bargaining in their several plants.

The policy outlined is a full and complete recognition of collective bargaining, as generally interpreted and applied, and is entirely in accord with the established practice on our Canadian railways. It should, in my opinion, be accepted as satisfactory to labor.

(Signed) G. D. ROBERTSON,
Minister of Labor.

IDENTICAL WITH RAILWAY PRACTICE SAY BROTHERHOOD HEADS

Winnipeg, June 16, 1919.

The undersigned representatives of the train service organizations, being familiar with the method of collective bargaining as practised by the organizations we represent, endorse the policy of collective bargaining as outlined by the metal trades employers in their announcement of this date, being in principle and effect the same as that enjoyed by these organizations.

(Signed) ASH KENNEDY,
Asst. Grand Chief Engineer, Brotherhood of Locomotive Engineers.

(Signed) GEO. K. WARK,
Vice-President, Brotherhood of Locomotive Firemen and Enginemen.

(Signed) JAMES MURDOCK,
Vice-President, Brotherhood of Railroad Trainmen.

(Signed) H. E. BARKER,
General Chairman, Order of Railway Conductors.

(Signed) D. McPHERSON,
General Chairman, Order of Railroad Telegraphers.

(Signed) A. McANDREWS,
Acting General Chairman, Maintenance-of-Way Employees.

RAILWAY MANAGERS SAY RECOGNITION ADEQUATE

Winnipeg, June 16, 1919.

The undersigned have read the letter dated June 16, 1919, addressed to the citizens of Winnipeg by the Vickers Iron Works, the Manitoba Bridge & Iron Works, and the Dominion Bridge Company.

In our opinion the proposals contained therein provide for the application of the principle of collective bargaining in exactly the same manner as that principle is applied in agreements between the railway companies and the various bodies of organized employees, and should constitute a fair and just settlement of the question of recognition in dispute between the metal trades employers and their employees.

(Signed) D. C. COLEMAN,
Vice-President, Canadian Pacific Railway Company.

(Signed) A. E. WARREN,
General Manager, Canadian National Railways.

(Signed) W. P. HINTON,
Vice-President and General Manager, Grand Trunk Pacific Railway Company.